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THE BAPTIST.

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, SEPTEMBER 29, 1904

VOL. VI. NO. 38

Occurrence and Comment.

Charles Wagner, the great Free Protestant preacher of Paris, who will be one of the principal speakers at the Peace Conference in Boston in October, has written many refreshing and stimulating books. Here are the titles of some of them: "Youth," "The Simple Life," "The Better Way." But none will be more helpful than his recent volume, "By the Fireside." It deals with the home and all its privileges, relations and duties. We do parents a favor in calling attention to it. His works can be had through any book seller.

Mormonism is slowly but surely getting its grip on other states than Utah. Neither the Democratic nor the Republican party can do anything with this ecclesiastical machine, because each must seek the Mormon vote. An anti-Mormon party has recently been organized in Utah. Whether it can or will do anything with this great and growing nuisance, against which no civil or political force has yet availed, remains to be seen, and friends of the home will watch it with sympathetic interest.

"Think of Mississippi with a record of 569 murders during the eight months prior to Sept. 1!" Congregationalist, Boston. Yes, and the good people of the state lament it. But we are not sinners above all others. "Comparisons are odious," yet they often give some relief. In the city of New York, according to official record, for the month of August there were "24 murders, 68 robberies, 253 burglaries, and 95 felonious assaults." The murders in Mississippi were committed mainly in rural districts, where no police deterred, and largely by negroes under liquor and in crap games, believing that white juries would not convict them because their help was sorely needed in the fields.

According to our own trustworthy authority, the Germania, a Berlin journal, and Bishop McFaul, during the nineteenth century eight million Catholics emigrated to this country. It is estimated that their descendants should number fully 24,000,000, and yet the census of 1900 showed only ten and three-quarter million Catholics. It is claimed that Catholic children are turned from the faith through the influence of our public schools, and a more earnest effort than ever is to be made to prevent their attendance. What becomes of these lapsed Catholics? Many of them become Protestants, but the vast host of them turn away into secularism and fall

into darkness and ruin of infidelity. Here is a large field for our Home Mission Boards, for these people generally crowd the large cities where mission work must be done.

It often occurs that on entering a new pastorate the minister preaches from or gives special emphasis to these words:

"I determined not to know anything among you, save Jesus Christ, and Him crucified." It means something for the apostle to fix himself on this inflexible purpose. He did have personal acquaintance with Christ, he was in sympathy with his spirit and purpose, he did know "Him crucified," and "the power of his resurrection;" but he knew something else, and could and was desired to speak on various philosophical subjects "with excellency of speech or of wisdom." He set himself against this temptation and entreaty. To say the least, it is not modest in any ordinary preacher who has an experimental knowledge of the crucified and risen Redeemer and knows but little else to say, "I determined not to know anything else among you." It is not a matter of choice, but of necessity.

Unless it be to satisfy intense desire, only a few men enter the ministry under necessity, crying out with the apostle Paul, "woe is unto me if I preach not the gospel." Where should emphasis rest? On "I" and "preach?" Some men, over-confident of a divine call and compulsion even into the ministry seem to think that this experience will compensate for the lack of special preparation for the high calling and fresh preparation in prayer and study for every opportunity to preach. They tempt one to say, "woe unto the gospel and unto the people, if you do preach!" Desire, anxiety, which grows into a passion and agony leads the humble man into the heavenly vocation. He thanks God for the privilege of preaching. Should the emphasis rest on "gospel?" Then the meaning would be, "Woe is me if in preaching I substitute anything else for the gospel, or mix anything else with it." Laying stress upon the subject matter of his preaching, did not the apostle mean, not, "woe is unto me if I enter not upon the ministry of the word;" but, "woe is unto me, if, moved by manifold persecutions, I abandon it?"

Two different plans have been proposed to prevent further falling away from the faith. In 1892 Cardinal Satolli, who came as Papal Legate to this country, and speaking as the personal representative of the Roman Pope, said that Catholic youth should be allowed to attend

public schools controlled by the state, and the Pope was determined that no priest or bishop should exclude from the sacrament, as unworthy, any parent who chose to send children to the public schools. Whereupon leading Catholics in America decided not to antagonize the system of public education, but to co-operate with it, and seek to control and direct the religious life of the community towards Catholicism. It seems that this plan has not had large success in free America. And now Archbishop Elder of Cincinnati, in a letter to his ecclesiastical subordinates, says that it is a mortal sin for Catholic parents to send their children to a non-Catholic school, and it is never allowable except on permission of the bishops, parents having nothing to do with the decision. Well, this method of restraint cannot have large fruit in democratic America. The spirit of freedom is pervasive, and men breathe it as they do the air. The time is fast coming when adherents to any faith must be won and retained by instruction and persuasion, and not by sacrament and compulsion.

In speaking of some Baptist preachers whom he knows, Mr. Joseph Hirsh of Vicksburg, a lawyer of national reputation, and a devout Israelite, said: "In this age of materialism it is inspiring and ennobling to know that there are men who are willing to ignore self, remain heedless to all the blandishments of wealth, and consecrate their lives to the elevation of mankind. They are the preachers who give no thought to tomorrow, so far as worldly goods are concerned, and are living object lessons, teaching by word and deed that the higher aims of life are far above and beyond all considerations of mere comfort and luxury. When many in this world are money-mad, the illustrious lives of these preachers bring daily home to us the knowledge that the real duties of existence are the purification and sanctification of home, the strengthening of the ties of a common brotherhood, and the worship of Deity." Bible Judaism is not false; it is only imperfect. O, that this dear friend of many years might recognize and accept Jesus as the Messiah of Israel, the fulfillment of the Law and the Prophets, and the Savior of the world, and adopt New Testament Christianity as the completion, the perfection and crown, of Old Testament Judaism.

In the fearful wreck which occurred on the Southern Ry. near New Market, Tenn., on the 24th inst., the number of the dead to date is 62—dead and injured 162.

Beams From Other Lamps.

Civilization.

(E. C. Dargan.)

Civilization may be shortly described as human progress toward better conditions.

Law and Gospel.

Justice Brewer of the United States Supreme Court has recently said that "if there were more gospel on the bench and more law in the pulpit it might be better for us all."

Another has said quite as pertinently that we need to emphasize the love of law as well as the law of love.

Fool, Not Prophet.

(Paul Kruger.)

Some wealthy Africans, with whom Kruger was traveling in the desert, found the food hampers gone astray.

"You are a great believer in miracles, Oom Paul," said one of them. "Why can't you arrange for heaven to send me victuals by the crows, as they were sent by the ravens to Elijah?"

"Because," said Oom dryly, "Elijah was a prophet with a mission—you are only a fool with an appetite."

Gleaning in All Fields.

(Forward.)

A brilliant lawyer, who was famous for his ability to make friends, once explained to an acquaintance how he did it. "Every person I meet," he said, "knows something I do not know. I try to find what this is, because I am genuinely glad to learn, and he tells me because people like to give information. The result is that we part friends." Used with plenty of tact and good sense, the plan may be, at times worth trying.

Church Unity.

(The Examiner.)

There is no substantial reason why the Presbyterian, Reformed, Methodist, Congregationalist and other evangelical bodies should not come together as one body. Only man-made barriers keep them asunder. And there is nothing essential between us (Baptists) and them but a plain question of obedience. We cannot ignore or minimize what to us is a plain, explicit command of our divine Head. Until all evangelical sects adopt and act in accordance with the precept and example of Christ regarding the initiatory rite of his church, we must stand apart, witnessing to the truth.

"The Devil Has No Happy Old Men."

Dr. Gordon met an old man one day going to the place of prayer." "Aged friend," he said, "why should an old man be so merry and cheerful?" "All are not," said he, "Well, then, why should you be merry?" "Because I belong to the Lord." "Are none others happy at your time of life?" "No, not one, my friendly question-

Invisible Helpers.

Dr. Theodore Cuyler tells us that he once saw a man working at one end of a cross-cut saw. He was so stationed that he could not see the other man, and yet he knew from the way the man worked that he had an unseen partner working with him. Angels ministered to Jesus, and comforted him in the greatest hours of trial during his life on earth. He had unseen partners, who gave him their sympathy and their help. No Christian is working alone. Not only do angels minister to us when we faithfully resist temptation, but we have the fellowship and communion with Christ our Savior, who, having been tempted in all ways like as we are, is able to sympathize with and succor those who are tempted.—S. S. Times.

What Makes a Good Pastor.

(Prize answer in the Christian Endeavor World.)

To be profoundly religious without a trace of sanctimoniousness; to live by faith in the unseen, while glad to be alive and to work in the world of the seen; to keep the inner light ably by Bible study, meditation and prayer; to be like Christ, truthful and serene, joyful in self-sacrifice, persistent, and optimistic; to be a translator of the eternal gospel into the language of the present, clothing clear thought with imagination, and sending it home to the hearts of men with earnestness and love; to be the friend of all, respecting their personalities, and appealing to the nobler side of their natures; helpful, but not officious; energetic, yet free from self-importance; a guide not only to fellowship with Christ, but to a world-wide service of men; to know the best that has been thought and felt and done; studying history as the record of God's unfolding plan, feeling through poetry the beat of the universal heart seeking ever in books for knowledge, insight, stimulus, and power; in short, the qualifications for the ideal minister are to be near to God, near to the people, and near to books.

Missions.

This report on Missions made by Bro. J. F. Tull, pastor of the Gallman, Damascus, and New Zion churches was of such exceptional merit and strength that the Association, believing it would be very helpful to the cause throughout the State unanimously voted that a copy of said report be forwarded by the Clerk to THE BAPTIST for publication.

The term *Missions*, signifies to send. The idea is not that of sending money, but men with their expenses defrayed. Men who are thus sent, are therefore called *Missionaries*. The sender is Jesus Christ and his command to "go" extends to all his followers through all the ages. The

J. F. TULL.

The Religion of the Bible.

There is and has been among all heathen nations a conception, more or less vague, of a supreme being. There is and ever has been in man a strong inclination to worship a higher and stronger being than himself. This, as attested by some form of worship in every age and nation, proves that the universal desire to worship is of Divine implanting. It requires very little research to prove the Bible truth, that all forms of *Idolatrous religion* are misleading and degrading. Superstition, perversion of the conscience, tyranny and cruelty, all bear testimony to the fact that thick, spiritual darkness hangs over more than eight hundred millions of people now sitting "in the region and shadow of death." You may traverse all lands of earth, ransack every page of history, philosophize on the virtues and vices, intelligence and ignorance, happiness and misery of all that dwell upon the earth, and of generations buried, and not one nation will you find to have reached a high state of virtue and honor, destitute of the religion of the Bible. Its heavenly light has illuminated every valley where its glad tidings have. It has made free the enslaved; lifted women from thrall; alleviated sorrows of the weak and aged; made homes for orphans and asylums for the insane. It is the only religion that ever has or ever can elevate man. It is its own

J. F. TULL.

witness. An intelligent author who wrote: "The Bible not of man," says, "Man by worshiping becomes assimilated in character to the object he worships." If he worships the true and only God, he is lifted up. If he worships any being or thing else, he falls to the level of what he adores; and often below it, but never higher can he rise. "The entrance of thy word giveth light; it giveth understanding unto the simple." Ps. 119; 130.

The skeptic and infidel have not founded and fostered benevolent institutions. The so-called higher critics have failed to enlighten the age, or to prove any part of the Bible is not inspired. Instead, they have scandalized science and betrayed their ignorance in setting forth bold assumptions, till they stand convicted that "wisdom shall die" with them. Could they have proved any part of the Bible, language, history or allegory, uninspired, then the door is closed against me. Again, if it is implied in getting a letter that I must have "church" fellowship—agreement in doctrine—the door is closed; for we have all shades of believers, some not believe in missions—glorious doctrine—some believe in salvation by work, etc., etc. Well what about true Baptists. If he is a drone where he is, he had about as well be in his trunk. I see no way of lessening the number of holding back his letter; for should he move off he surely would not let the church the church moved know that he was ever in a Baptist church; so I think as church membership is voluntary, the withdrawal should be. Let the churches see to it that the letter out none that have not been helpful where they are and we will be *tolerably* safe, thank you.

class? And we might add that we run up to 4th or 5th as the circumstances might require. Then why should we have anything to say with reference to standing if letters are not descriptive of the applicant for letters?

But after all, are not letters a safe-guard to our churches against impostors? Then what should a letter contain? In my judgment, all that a letter should contain with reference to the applicant is that "the bearer is a member by regular order." When a letter states "full fellowship" it invariably states a falsehood. Indeed if my being in full Christian fellowship means that I must deem all who are in the church Christians before I can get a letter then the door is closed against me. Again, if it is implied in getting a letter that I must have "church" fellowship—agreement in

theology—the door is closed; for we have all shades of believers, some not believe in missions—glorious doctrine—some believe in salvation by work, etc., etc. Well what about true Baptists. If he is a drone where he is, he had about as well be in his trunk. I see no way of lessening the number of holding back his letter; for should he move off he surely would not let the church the church moved know that he was ever in a Baptist church; so I think as church membership is voluntary, the withdrawal should be. Let the churches see to it that the letter out none that have not been helpful where they are and we will be *tolerably* safe, thank you.

J. C. FARRAR.

A Summary.

As this year will soon be past and I am the happy recipient of so many real blessings from the hand of my Master, and having reasons to rejoice in the hope of greater blessings. I feel like saying with the Psalmist, the Lord hath done great things for us whereof we are glad. Holly Springs church despite the opposition found in her walls has done a work which compares very favorably with the best country churches. Just to give you a hint of what kind of people live in this splendid church, last first Sunday of its members, (not the most wealthy either) paid the pastor \$25.00. This (he said) is of the first fruits, and it doth not yet appear what we shall be for they are speaking freely of building a new house of worship.

Fraternally and truly,

A. P. COPELAND.

"Church Letters."

In THE BAPTIST of September 8th, there appears an article from the gifted pen of Bro. D. W. Boswell, on this very important matter.

While it is true that our churches do grant letters in discriminately, and often to those that ought to be disciplined, and possibly excluded: Let me ask; What is the purpose of letters? Are they given as descriptives of the parties asking for them? If so why not describe them as they stand in the church "as zealous," "Lazy," "trifling," "do nothings," "drones," "covetous," or "spiritually-minded," "consecrated" "ready for every good work," etc. In short, if letters are descriptive why not grade our letters as 1st, 2nd and 3rd

Oloh. She is so proud of her new house all finished up, after other expenses amounting to about \$250.00. She has already paid her pastor \$100.00 and \$76.00 missions and words fail to express our gratitude to the State Board for helping us while we could not help ourselves, and now we take off our hats to say that we hope to prove ourselves worthy of your esteem and confidence and the valuable assistance rendered to us by the Board, and now brethren, we are yours not to be served but to serve. Oloh is the real salt of the earth, true as steel.

We rejoice that our most worthy Deacon, Bro. S. Baggett, who has been seriously ill for several weeks is able to be out again. He is 70 years old and in real active service, has paid \$15.00 to missions and \$20.00 to pastor and more than \$10.00 to other objects, the Spirit of God has made him mellow, and he indeed meat for the Masters use.

I have many good reasons to be proud of my field of labor. All of my people know how to make a pastor feel at home among them. The latch string hangs on the outside of the gate and each of their homes is a pastor's home.

May our dear Lord continue his blessings upon all of these noble consecrated liberal and self-sacrificing people who have labored so faithfully in the past for his glory and may we also prove our faith by our works that all may be convinced that it is safe to trust our God for two worlds.

J. J. JUSTICE.

Columbia, Sept. 12, 1904.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

The Minutes of the General Assembly of the Presbyterian church which met last May in Mobile, are out. They make a very neat volume, handsomely printed, reflecting credit alike on the stated clerk and on the printers. The comparative summary of the progress of the Church for the last five years presents no startling figures. But oh the time required to get them out—in three months! The Secretaries of the Southern Baptist Convention met about the same time and our minutes were ready for delivery and many copies actually delivered the day after the adjournment of the body.

Editorial Paragraphs.

A young boy, who had been carefully taught by his parents, was asked by his father when he expressed his desire to confess Christ in baptism, "What is it to confess one's sins?" And this was his answer, "To fess up, blame them on nobody, and quit them."

A father said to his young son: "My boy, as long as you sit at my table in the home you must sit in my pew in the church." He probably meant, and should have said: "My son, as long as you sit with me at my table in the home you must sit with me in my pew at the church." See?

Every Baptist preacher should get and carefully study "The Gospel of Mark" by Dr. John A. Broadus. He had no superior as New Testament Expositor, and believed that Mark deserved and needed special treatment, and not merely notes on the other evangelists abridged and attached to it.

The endowment fund of Tuskegee Normal and Industrial Institute of which Booker T. Washington is President amounts to 1,030,533, and the valuation of personal and real property is \$686,376. Washington is a staunch Baptist, and is said to be a devout and consistent Christian.

Swiss Scientists have discovered that blue light is an extraordinary anesthetic, and say it has such soothing power over the nervous system that a tooth may be painlessly extracted with no evil after-effects by shutting the patient up in a dark room and exposing his eyes to a blue light of 16-candle power for three minutes.

Baylor University the great Texas Baptist school opened its present session with 500 students. The authorities confidently expect to go beyond the 1,000 mark. Among the six new teachers added to the faculty is Dr. B. H. Carroll, jr., son of the great preacher with the same initials. He will be at the head of the department of History and Economics.

W. J. Mahoney, the young pastor-evangelist of Calvary church, Vicksburg, will assist pastor Burr of Greenwood in a series of meetings to begin on the 2d Lord's day in October. Bro. Mahoney has been in our State only nine months and yet he has large acquaintance and he's commended himself to our people by his learning and splendid evangelistic gifts.

A good sister wishes to know why our people give such large help to churches in cities and towns in building meeting houses and so little to country and village churches. The answer is easy. They do give cheerfully and liberally to all who will help themselves. Larger gifts are made to some places than to others because the necessities are greater. The cost of a lot in some towns would build several houses of worship in other places.

An aged and earnest disciple of Jesus lives among a people, four of whom are her own children, who never heard the gospel from a Baptist preacher, and are anxious that one come unto them with the full gospel of Christ. She pleads that he come, or that some Board send him. She will receive and entertain him. The attention of Secretary Ware of Louisiana, is also called to this Macedonian cry. Go to the home of, or address, Mrs. Mary Ellard, Sr., Armagh, Concordia Parish, La.

We desire and need to add many hundreds of names to our subscription list before the first day of January. It can be done if our friends will help. Pastors and members promised at our Convention to do so. On our part we are going to do our best to give our people a paper which they desire and ask. Unto ourselves and to all other promising people: "Now therefore perform the doing of it; that as there was a readiness to will so there may be a performance."

In the Vicksburg National Military Park along the line of defense there will be placed 6-pounder gun and a cast-iron tablet with this inscription in raised letters—

C. S.
COMPANY D,

1st Mississippi Light Artillery, Army of Vicksburg, Capt. J. L. Wofford.

A detachment of the company, under Sgt. H. F. Sproles, served one 6-pounder gun in this position from May 18 to end of defense, July 4, 1863."

Probably a larger number of eminent Europeans are in our country now than ever have been at one time. Besides the archbishop of Canterbury and many ordinary Anglican bishops who will attend the Episcopal General Convention in Boston, the various congresses in St. Louis, the coming Peace Congress in Boston and other inducements have attracted "Rt. Hon. James Boyce, the historian and publicist; Sir William Ramsay the greatest of British chemists; Harnack, the theologian; Wagner, the practical philosopher and religious guide. Gas. Wagner, author, preacher and free protestant preacher in Paris, is to be the guest of John Wanamaker of Philadelphia, and is to speak in the International Peace Congress which begins Oct. 3, in Boston.

In company with Sunday School Missionary Byrd, we shared the hospitality of Bro. Reed and family, who live "hard by the Synagogue."

We regretted to leave before the session closed.

Dr. Willingham writes: The great work of Foreign Missions grows greater every day. On October 1st a large company of missionaries will sail on the "Gaelic" from San Francisco. Here is the list: Dr. R. H. Graves and wife, Rev. John Lake, Miss H. F. North, Dr. J. G. Meadows, wife and child, Miss Julia Meadows, Rev. W. H. Tipton, wife and child—all for South China; Rev. T. M. Thomas and wife, Rev. H. W. Providence, wife and child, for Central China; Rev. S. E. Stephens and wife, for North China; Rev. J. F. Ray and wife, for Japan. May traveling mercies be vouch-safed to these dear people!

College Tidings.

222 is the number enrolled, and still they come. My opinion is that before Christmas every suitable room in Clinton will be filled with students. Of course, the class rooms are crowded, but we are getting along. It is clearly evident now that our building movement will have to be started in the very near future or else Mississippi College will be forced to turn off students, and cease to grow. Some of our people are very thoroughly impressed with the fact that it is the duty Mississippi Baptists to make room for all who wish to come. The loyal J. L. Low, pastor at Laurel, has already voluntarily handed in his subscription for \$100.00 as a personal contribution. He gave \$100.00 to the endowment, and he follows it with \$100.00 for the buildings. Dr. S. M. Ellis of Clinton has also made a subscription of \$100.00 and paid it in. Another disciple, who refuses to have his name mentioned, has given another \$100.00. Low, Ellis and the unknown friend, these three, all of them Baptist preachers with only a living at their command! Who will be the next? If Mississippi Baptists will give \$100,000.00 for buildings and equipments within the next five years I believe that within ten years we can have 800 students. We have won the boys. They are crowding us. "Room! Room!" should be our battle cry.

With absolute confidence that a great and glorious future awaits our long faithful institution, I remain,

Yours for unceasing progress,
W. T. LOWREY.

Visitors to Kosciusko Association.

Conveyance will be furnished those who send their names to J. P. Brown, Kosciusko, Miss., to reach him not later than October 12th, 1904.

You will be conveyed to the association Friday morning.

H. M. WHITTEN, Pastor.

Mississippi Association.

Mississippi Association will meet with Mount Zion Church on Friday before the second Sunday in October. I have been requested to urge on all churches to be represented and that Messengers be on hand by 10 o'clock so that we can get in some good work on the first day.

W. B. KINABREW.

In a note to the Alabama Baptist, he also says that he is entering on his twelfth year in the secretaryship of the Foreign Mission Board. In these years, he has, by the grace of God, done a great work for the Master. His greatest success has been in the laying of the work on the hearts of the people, making them feel that in doing it they were one with the Lord in purpose and effort. In all these years we have never heard him make an appeal to the people for missions based on any lower ground than the doing of the Lord's will. It has always been: God wants you to do it; He wants you to work with him in saving those for whom Christ died. God bless him and his work more and more.

Church News.

Rev. W. R. Cooper pastor of Itabena Baptist Church, now conducting a series of meetings in Okalona.

Since the first of last January, there have been just ninety-five accessions to West Laurel church, with eighteen dismissals by letter.

We extend sympathy to Pastor I. P. Trotter and wife in their much affliction in their home, a daughter and two relatives. Sister Trotter has surely had a great responsibility during the summer.

Evangelist E. B. Miller is engaged to conduct revival meetings during October as follows: Pickensville, Ala., 1st—8th; McHenry, Miss., 9th—19th; Water Valley, Miss., 23rd—30th.

Sister Leila W. Walker, daughter of James Bolls, was received into First Baptist church, Vicksburg, on Lord's day, 25th of September, and her daughter, Eva was approved for baptism on her acceptance of Christ as Savior and Lord.

Rev. J. H. Low baptized eighteen young persons last Sunday at Ossyka, as the result of the meeting held there some time ago. His little daughter, Grace, aged 10 years, was baptized at the close of the Magnolia meeting.

We are glad to welcome back to our State, Dr. and Mrs. Stapleton who went to Brownsville, Texas, with a view to establishing a sanatorium for consumptives. The yellow fever, light and other obstacles induced them to abandon their object. They are again located in Hattiesburg.

Rev. A. J. Reynolds has just close a very gracious meeting with the New Hope Church, Attala County. Most of the preaching was done by Elders D. L. Wilson and H. M. Whitten. Thirty five were added as a result of the meeting. Bro. Reynolds says: "We are especially glad, owing to the condition that the church was in when I commenced the pastorate there last May was a year ago. At that time, the church was in a very bad condition, there being not more than five active members. Since that time, we have built a new house of worship, worth about \$400.00. We wish to return thanks to the friends and neighbors who so nobly aided in this building."

At Clear Creek Bro. J. M. Phillips began the fourth Sunday in July, with Bro. G. C. Johnson, of Meridian, as helper. Results: The church revived and four accessions. At Harmony he began the first Sunday in August, with Bro. D. W. Boswell, also of Meridian, as helper. Although there was much rain, yet they had "showers of blessing" in a spiritual sense. The church revived, and twenty-two accessions. At

Pleasant Grove he began on the second Sunday in August, with Bro. Boswell to hold. Good meeting; eleven received. At Knight's Valley he began the third Sunday in August, with Bro. W. E. Fail, of Chickasaw, as helper. Results: Eight additions, and church revived. His helpers were remembered in a substantial way by the churches.

In Mississippi.

The little town of Matthis is publishing a charter for a brick and tile factory.

There are now 300 students in the Alcorn A. & M. College for Negroes.

The I. I. & C. at Columbus, opened on Sept. 21, with 800 girls.

The recent census gives Jackson a population of 23,878, and there are 150 buildings in course of construction in the city.

Mr. J. L. Bacot has been indicted for the murder of I. N. Varnado of Ossyka and his trial was set for the 27th of September.

Charles Scott of Rosedale received the gold medal on cotton and W. M. Robb of Edwards the silver medal on long staple at the World's Fair.

The Negroes of Indianola have organized a penny saving bank. There are three other banks in the State controlled by Negroes.

Out of six applicants Gov. Vardaman appointed Tobe Dunn of Eupora successor of W. F. Stevens late judge of the 5th circuit district.

Cashier William H. Walters of the bank of Waynesboro is under arrest for a shortage of \$3,000. He says there is only a mistake in bookkeeping.

The charter of a new railroad, called the Delta Southern, a branch of the Southern, to run from Greenville to Campbellsville in Yazoo County, has been chartered. Greenville men back it.

She Lost Her Boy.

"Under whose preaching were you converted?" was once asked of a young man. "Under nobody's preaching," was the reply: "I was converted under mother's practicing." Says another son: "I tried hard to be a skeptic, but my mother's life was too much for me."

In painful contrast is this sad story. A boy of seventeen came to his mother's room one night and said: "Mother, I have been going to the special meetings in Central church, and have about decided to be a Christian. If you will go with me to-night, I think I can decide it." The reply she made was: "My son, I cannot go to-night; I have an engagement." "To my shame," said the mother, "he found out what the engagement was—it was at a euchre party. I kept my engagement, but I lost my boy. He has not been in church for a year. No word of mine can effect him. My prayers have been of no avail, and I am heartbroken."—Ram's Horn.

Some Things.

As I am today sending you my subscription I thought I would write a few lines.

First, I want to tell you about our glorious meeting at Blackwater, Kemper county. Bro. O. D. Bowen of Ellisville did most of the preaching, and he did it well. About the middle of the week, it seemed that the very windows of heaven were opened, and we had a regular flood of blessings. On the last day of the meeting I baptized thirty happy converts. We also received two by letter.

Now, Bro. Editor, I want some sample copies of THE BAPTIST to put into the homes of these young Baptists. I am not willing to baptize them and turn them loose. I want them developed into stalwart Christian workers. We have a good strong church, but not developed as it should be. We are, however, looking up, and expecting better things. We have painted our church house this summer and finished seating it. The finances of the church are in better shape. Many of the brethren are talking of moving up to at least half time.

Again, as to who this scribe is and where he hails from. I shall state this as modestly as I can, for I do not like to have much to say of myself. I am a native born and reared Georgian, a graduate of Mercer University, the Baptist college there; have two years at our Seminary at Louisville, Ky. I have been in Mississippi three years engaged in preaching and teaching. I have not tried to get into the papers, for I have never cared for newspaper notoriety, but I have been none the less observant. We spent the summer over at our old home, but we are back here—I know not for how long. We love the old home state, but we believe we are needed more here. To be where we can do the most good is our motto.

Now lastly, concerning my future plans. School has troubled me for some time, as I felt that it made demands on my time that should be given to the ministry. I had contracted for school work again at \$100 per month, but so thoroughly have I become convinced that I should give my whole time to the ministry, that I asked the board to release me from my contract. This they kindly did. If any of the brethren know of a good school man please write Bro. S. F. Thigpen, Bay Springs. \$75 guaranteed, rest in extra. It is a good place, and needs a good man. I now throw myself upon the altar of the Lord to be used where he sees best. My one aim shall be to preach the gospel of the Son of God, leaving it to Him and my Mississippi brethren as to how and the where it is to be done.

It is probable that my present work will call for my half time. I, however, do not know. I prefer a field that will take my whole time, if it can be had, and on or in convenient reach of railroad.

I hoped to have become acquainted with many of the brethren at the State Convention, but it came off while I was in Georgia. I feel I missed much by not being there,

but it came off at the time we were mourning the departure of wife's father or I believe just a little before.

I wrote our State Secretary concerning a field of work just before we went on our trip, but never did hear any thing from him. I would be glad to hear from any of the brethren, if it were only a word of welcome. Any mail addressed to this office will find me.

I close with the prayer that I may be used for His glory.

Dear reader of THE BAPTIST, let me have an interest in your petitions to the throne of grace.

Faternally,

JOHN A. POOL.

"Need I Be Baptized?"

(By John Gifford, M.A., D.D.)

May I not go to heaven without baptism? Why should I not? Christ Himself said, "He that believeth on the Son hath everlasting life." I am a believer, why need I be baptized? Baptism is not necessary to salvation—is it?

Of course it is not. We are saved by faith, not baptism. Believing on the Lord Jesus—that is life, life here and life hereafter. Baptism is not necessary to salvation; nor is entire sanctification, conspicuous heroism of life, hungering and thirsting after righteousness, daily study of the Word of God, incessant beneficence, and fervent devotion. We may get to heaven without any of these, may we not?

Indeed, for aught I know to the contrary, you may be a malefactor's death, and in the last moments of your agony breathe the prayer of penitence and faith, and enter forthwith into the paradise of God. In one case at least, it seems, a man did go to heaven without doing a single good deed, without securing any grace of character or rendering any service in the salvation of others. The "penitent thief" was not baptized; he did not go through a church to paradise; he did not perform a single "good deed," except in so far as "faith" and "penitence" are "good deeds." Thief though he was, and crucified as a malefactor, he trustingly prayed to Christ and was saved. "He that believeth on Christ Jesus is not condemned." God is not a hard master. He says, "Come ye to the waters of salvation; buy and eat, without money and without price." His marvelous and manifold salvation is perfectly and uniquely gratuitous. You can have it for nothing! You need not, certainly you need not, be baptized in order to be saved.

But if that is the miserable spirit in which you seek God's salvation, I must say that you run fearful and awful risk of not getting it. Poor stricken and shriveled soul, care you for nothing else than to live according to your own low desires here, and then squeeze into heaven at last? Is that all you want—so get into heaven, and to get there with the ignoble distinction that you did the least you could for Christ and for men? Is it in that cold and hard spirit you meet the commandments of the Lord who died for you? In effect, if not in

words, the Leader and Example of All Souls adopted the language of the Baptist, and said, "I have need to be baptized." Yet he was not sinful. Baptism was not necessary to save him; but it became him, it was fitting that he should be baptized that "he might fulfill all righteousness." "If any man have not the spirit of Christ"—the spirit which pants and longs to fulfill all righteousness and obey every known law of God—"he is none of his."

"Need I be baptized?" is not the language of the believers in Christ on the day of Pentecost. Pardon and glad, they obeyed the Lord at once. They shrank from no duty. Duty! Not so did they regard it; but leapt up to the height of the privilege, and were baptized forthwith, even to the number of 3,000 souls. Not the faintest whisper of reluctance is heard from the people of Samaria; but believing in the Lord Jesus, they are baptized straight away. The rich Treasurer of Candace does not say, "Need I be baptized?" Nor Saul of Tarsus, nor Cornelius, nor Lydia and her household, nor the jailor at Philippi, nor Crispus—they do not tarry in Doubting Castle; but they arise and are baptized as if they delighted to obey their new King and bear witness to His grace and power.

This is the spirit in which we should go to our baptism—as a happy bride to her wedding, as a devoted student to his books, as a prince to his long-expected throne. To come with sluggish and reluctant step, constrained not by the sweet love of our Lord, but by a strong sense of duty or deference to a supposed arbitrary order; and only after numerous wriggles and violent contortions to get out of the pincers of Scriptural logic; this is to rob baptism of all its beauty, and take out of the act all its grace. We should say—not "need I?" but "Why do you hinder me from being baptized into the name of the Father, and of the Son, and of the Holy Ghost?"

II. But need I be baptized—i. e., dipped, overwhelmed or plunged in water?

Why not sprinkling or pouring a few drops on the forehead suffice? The value of the act is not in the abundance of the water. It is merely a form, and a little will do as well as a great deal. A thin ring answers as well as a thick one at the marriage ceremony.

No doubt, anything or nothing will do if Christ has so ordered it. But if it be a command at all, it must of necessity be obeyed in the way in which the King himself prescribes. Good subjects obey laws; they do not change and adapt them to what they like. If the law says I must pay in a gold or paper currency, it is not for me to substitute cowry shells, or bars of iron.

Now Christ has not appointed sprinkling or pouring, but immersing. No scholar whose reputation is worth a fig will deny that. The gospel baptisms were in rivers. Jesus was baptized in Jordan, and that is neither a basin nor a font, but the chief river of Palestine. John the Baptist went to Enon to baptize, because there was plenty of water there. The administrators went down into the water, and

came up out of it; and, as men of sense, they would not have done that when a few drops of water in a leathern bottle would have answered equally well. Paul declares that the object of baptism is to show forth the burial and resurrection of Christ. We do not leave the dead on the ground and sprinkle a little earth upon them—they are put into a grave.

Sense and Scripture and scholarship agree in saying that there is no New Testament baptism save where there is a dipping, an actual immersion.

III. But why need we baptize, or pour, or sprinkle? This is the dispensation of the Spirit. We are not under carnal laws and ordinances now, but under Grace. Circumcision avails nothing, nor uncircumcision, but a new creature.

So say the friends of Quakers; and with a consistency which does them credit, they abolish ordinances altogether. They have no preaching ordinance, or praying ordinance. Praise is not an ordinance, nor is the reading of the Scriptures, nor is the Lord's Supper. Every one is free; all are free. They meet and are silent or not according to the monitions of the Spirit. The abolition of the external is totally accomplished. There is a visible building, and there are visible men and women; but no fixed arrangements for preachers or for audible song or prayer; no Lord's Supper, and accordingly no baptism.

But mark, though this is the dispensation of the Spirit, yet Christ's command about baptism was given just before the dispensation dawned.—Texas Baptist Herald.

Rev. W. F. Roberts entered the pastorate of the Grenada First Church September 1, 1903. During this twelve months 41 have been added to the membership. Their present membership is 162. In meeting which the pastor has held 33 have professed faith in the Nazarene. During the year the church has contributed as follows:

Lights, Fuel and Repairs.....	\$111 85
Parsonage.....	90 31
Ministerial Education.....	46 10
Foreign Missions.....	34 25
Yazoo Parsonage.....	81 50
State Missions.....	5 55
Visiting Pastors.....	105 05
Orphanage.....	7 75
Pastor's Salary.....	900 00
To the poor.....	12 00

\$1,419 26

The ladies have contributed, not included in above statement:

Frontier Missionary.....	\$27 00
Orphanage.....	13 50
Home uses.....	75 65
State Missions.....	5 00
Total.....	\$121 15

Grand Total.....\$1,541 41

On Aug. 7th, the church elected 3 new deacons, R. W. Ray, J. H. Brown, and H. G. Talbert, Brother Brown having al-

ready been ordained. Bros. Ray and Talbert were ordained on August 28th, Bro. H. C. Rosamond, Winona preaching the ordination sermon. They have extended a call to Bro. Roberts for another year with a salary of \$1,000.00.

In Memory of Dr. Z. T. Leavell.

When the announcement went forth that Dr. Leavell was dead, there were many sad hearts in Mississippi where he was so favorably known. Outside of his family circle, perhaps no one was sadder than was this writer, our relations had been of a most pleasant nature. Seven years ago I invited him to assist me in a meeting at Greensburg, La., and later he was with me in meetings at other places. Up to this time I had not known him very intimately, but at once I learned to admire him for his fine social qualities, and also for his splendid preaching. He was an able preacher of the gospel whom it was a pleasure to hear. His very soul seemed on fire with love and enthusiasm, and his appeals to the sinne were strong and touching. I fancy I can almost hear him now as he would plead with lost souls to turn to God.

On my return from Hattiesburg last July, having sometime between trains, I called to see Dr. Leavell at his home in Jackson. This was the first time I had seen him since his fatal illness began, and I could scarce restrain my feelings, for I saw that the end was near. After discussing matters pertaining to our work, in which he had lost none of his old time interest, I bade him Good-bye, never to see him in the flesh any more. His visits to our home were pleasant, and under his preaching three of our boys professed faith in the Savior.

Farewell brother awhile. Blessings on thy memory, and on thy loved ones left behind.

T. C. SCHILLING.

Ministerial Education.

There are more than 30 young preachers in Mississippi College. If the Board reports to the next Convention out of debt we will need twice as much money as was received for this purpose last session. In order to accommodate some married men that needed to come the Board borrowed \$1,200.00 and built three little cottages on College-ground. Many of our strong churches made small contributions last session to this cause. They will, I am sure, be glad to increase their contributions this year.

I know of no other college which manages its Ministerial Education funds so economically as does Mississippi College. Usually about \$1,000.00 is all that the churches send us for this cause. Can't the churches and friends send us \$2,500 this year, so that we can pay for the cottages, and at the same time do our usual work for the ministerial students who need help. This will be an easy thing for the churches to do and I believe they will do it.

With thanks in advance, I remain,
Your brother,

PRÉS. AND TREAS. BOARD OF MIN. ED.

The gifts of the rich may make much in the aggregate, but it was the widow's gift of two mites the Lord commanded. The rich man and his family will enjoy everything they desire, travel, take summer vacations at resorts and live in ease while their pastor is compelled to stint and deny himself and family many comforts, even necessities. The rich man gives a few hundred dollars to good causes, but makes no sacrifice, denies himself and family nothing; the poor pastor and many of the members of the same church deprive themselves and their families in order to give, but the rich man is praised and honored for his gifts while no notice is taken of the gifts of the poor. This should not be so. But remember, God is looking on.

THE BAPTIST.

\$2.00 Per Annum in Advance.

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H. F. SPROLES, ASSOCIATE EDITOR.

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Our College.

It belongs to Mississippi Baptists. It is the only one which they own and control. Two hundred and twenty-four young men were at the opening! At this writing 322 are in this school. We are gratified at this large opening, but not surprised. The people know that our teachers do honest work.

How large and inviting is this door of usefulness! The school is not co-educational. It is not a primary school for boys. It is full of young men. Our Christian faculty—well furnished, apt in teaching and enthusiastic—appreciate their opportunity and obligation.

The history of the college need not be repeated. It is well-known, sacred and honorable. Her sons fill and adorn positions of honor and trust in all the relations of life. It is a gift of Providence. It has been sustained amid manifold trials by the self-denial and devotion of a few determined souls. It has been committed to us in trust. We must not betray this confidence. The people ask and demand and confidently expect even larger and better work. The past is secure. It is honorable and blessed. But the reward of success is greater work. If the magnitude of our opportunity and obligation is to be measured by our achievement, we have no small undertaking. We are able because God will help.

The president spoke true words and wise when he said that no man can see the real college in looking at the buildings and upon the campus. These are not the school. He must sit at the feet of the teachers, and open his heart to the inspiration which lifts them up and bears them along; he must mingle with the students, and catch the spirit which animates them before he can even get a glimpse of the school. The teachers make the school. No set of men is doing a greater work for our denomination

THE BAPTIST.

September 29,

and common wealth. But they could do better work if they had larger buildings and better equipment. President Garfield did say the best college is a log with Mark Hopkins on one end and an enthusiastic student on the other. But this great teacher did better work under more favorable circumstances. Our necessities are great and imperative. We must have new and larger buildings. The advances of science call for improved apparatus. Increased and ever-growing attendance call for a larger teaching force. Our faculty is too poorly paid.

Baptists of Mississippi, stewards of God's manifold and varied graces, how can you think of our young men sitting on the window sills of over-crowded recitation rooms and not arise and give our school a new chapel and new rooms? Is there not a Christian philanthropist among us who can and will put \$50,000 into such a building, and thus erect an enduring monument and speak to and live among sons yet unborn? If one cannot do this, are there not ten men among us who will give \$5,000 each to this noble purpose? We ought to equip our college for its larger mission we can do it; and, by the grace of God, we will do it.

These words are written to prepare in some degree the people to give heed to the appeal of Bresnen Venable, Lipsey and B. G. Lowry, the Conventional Committee, and also to that which the President of the college will make in due season.

Ministerial Rank.

Early in October, the Protestant Episcopal General Convention will be held in Boston. A large number of distinguished Anglican clergymen, among them an archbishop, is expected. It is said that at least one hundred bishops with the anglican prelate will be in the convention. How will the common man know the distinctions between "Reverend," and "Very, Very Reverend"?

All such distinctions are extra Scriptural.

Jesus Christ did not authorize any ministerial imparity among his disciples.

If there was to be any distinction at all it was not to be official, but won by eminent service and suffering. They were to regard and conduct themselves as brethren. If any one of them would be chief among them he should seek that distinction not by appointments to office, but in becoming the servant of all.

There seems to be a growing tendency among non-episcopal bodies to make a distinction in titles and various attentions, especially in public gatherings, among the disciples of Jesus. Let us resist this influence, and stand fast by "the simplicity that is in Christ."

In the Foreign Field.

During last June the British and Foreign Bible Society dispatched for the foreign field, 48 tons of Scriptures in 440

cases and 70 shipments, representing 116,370 books in 114 different languages, a record out.

The Catholic population of Italy is 31,000,000. Large masses of these are Roman Catholic only in name; they have lapsed into infidelity or indifferent secularism. There are only 55,000 Protestants in that country. If these would thoroughly purge themselves of all the principles and practices of Rome they would be an invincible force.

Our own beloved Chastain writing from Guadalajara, Mexico, says: "Our National Baptist Convention meets in October, at Torreon. We are in usual health, but busy; I have never been more so in all my life, but my health is good, thank the Lord." How can he be busier and more self sacrificing than he was while at Mississippi College?

A meeting of the various Baptist missionaries at work in China is announced for next February. Some of these are working under appointment from the English Society, some from the Missionary Union, and others from the Southern Baptist Convention. As Baptist churches are formed in the various missionary fields they ought to get together in whatever way practicable. Reasons for separate organizations on the home field do not necessarily exist on the foreign field. In union there is strength.

Read this from an exchange: "The work which William Carey, the consecrated shoemaker, did in India has at length been recognized by the Indian Government, which has just placed a marble tablet on the outer wall of the mission House at Serampore, with the following inscription: This house was occupied from 1823-1834 (the year of his death) by Dr. Carey, missionary, philanthropist and Oriental scholar. This, of course, is a complete reversal of the judgment of former Indian Government officials concerning the great pioneer of Baptist missions in India."

Bro. Entzinger, missionary in Brazil, and now in Greenville, S. C., for restoration of health, says: "Judging from recent letters received, it seems that the response of the Brazilian people to the gospel call becomes more and more hearty and general. Our places of worship are taxed to the utmost to accommodate those who wish to hear the word of life. At the last baptismal service in the First Baptist church of Rio two hundred were turned away, not being able to get in. Last month there were over one hundred baptisms. What an opportunity!"

The A. & M. College had its largest opening last Wednesday, 550 students being present. It is expected that over 800 will be enrolled during the session. Those who know him well are not surprised but highly gratified that President Hardy is fully meeting his heavy obligation, and as a Christian educator seizing by the fore-lock his golden opportunity.

1904.

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THE BAPTIST.

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The College has no debt; and year by year it increases its facilities for the care and improvement of its students. Water-works and electric lights will add to their comfort and convenience next year. Most of the teachers of last session will remain. To the Faculty of Arts has been added Miss Elizabeth Eddie, an experienced teacher of Piano, Voice and Elocution. She holds certificates from Harvard and Columbia Colleges and the American Academy of Dramatic Arts, was three years with Muriel Clegg, Federlein, and Errani in New York, and one year at the Royal College of Music, London.

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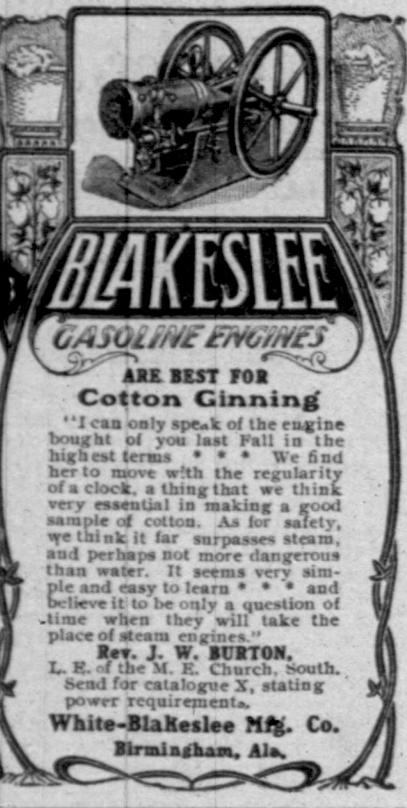
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Stations.	No. 2. No. 4.
Ar. Mobile	7:00am 4:00pm
" Orchard	7:27 " 4:27 "
" Crusher	7:33 " 4:33 "
" Semmes	7:40 " 4:40 "
" Wilmer	7:57 " 4:57 "
" Latonia	8:12 " 5:13 "
" Brushy	8:19 " 5:20 "
" Donovan	8:26 " 5:27 "
" Evanston	8:35 " 5:35 "
" Lucedale	8:41 " 5:42 "
" Eubank	8:52 " 5:53 "
" Bexley	8:59 " 6:00 "
" Merrill	9:11 " 6:12 "
" Leaf	9:28 " 6:29 "
" McLain	9:42 " 6:45 "
" Little Creek	9:47 " 6:50 "
" Beaumont	10:02 " 7:04 "
" Hintonville	10:23 " 7:26 "
" Richton	10:40 " 7:44 "
" Loper	10:58 " 8:03 "
" Ovette	11:12 " 8:18 "
" Ellisville Jct.	11:40 " 8:47 "
Ar. Laurel	12:08 " 9:15 "

South Bound--Daily.

Stations.	No. 1. No. 3.
Ar. Mobile	6:30pm 11:30am
" Orchard	5:59 " 11:02 "
" Crusher	5:53 " 10:46 "
" Semmes	5:46 " 10:39 "
" Wilmer	5:29 " 10:22 "
" Latonia	5:13 " 10:07 "
" Brushy	5:01 " 10:00 "
" Donovan	4:55 " 9:53 "
" Evanston	4:47 " 9:44 "
" Lucedale	4:41 " 9:38 "
" Eubank	4:31 " 9:27 "
" Bexley	4:24 " 9:21 "
" Merrill	4:14 " 9:11 "
" Leaf	3:57 " 8:52 "
" McLain	3:43 " 8:56 "
" Little Creek	3:38 " 8:30 "
" Beaumont	3:21 " 8:13 "
" Hintonville	3:03 " 7:55 "
" Richton	2:46 " 7:36 "
" Loper	2:28 " 7:20 "
" Ovette	2:14 " 7:06 "
" Ellisville Jct.	1:46 " 6:38 "
Ar. Laurel	1:18 " 6:10 "

NORTH BOUND. SOUTH BOUND.

No. 2--Daily. Daily--No. 1.

12:43pm Ar. Mossville	Lv 12:43pm
1:06pm " Stringer	" 12:15pm
1:33pm " Bay Springs	" 11:47am
2:19pm " Montrose	" 11:01am
2:48pm " Roberts	" 10:32am
3:20pm " Newton	" 10:00am

Hattiesburg Branch.

NORTH BOUND.

Daily except Sunday. Daily.

No. 24. No. 6.

Ar. Beaumont	10 10am	7 10pm
" Wingate	10 45am	7 27pm
" New Augusta	11 00am	7 34pm
" Mahmed	11 15am	7 44pm
" Ragland	8 02pm	
" McCallum	12 05pm	8 12pm
Ar. Hattiesburg	12 50pm	8 35pm

SOUTH BOUND.

Daily except Sunday.

No. 5. No. 25.

Ar. Beaumont	8 05am	5 00pm
" Wingate	7 49am	4 25pm
" New Augusta	7 42am	4 00pm
" Mahmed	7 34am	3 40pm
" Ragland	7 18am	3 03pm
" McCallum	7 09am	2 45pm
Ar. Hattiesburg	6 48am	2 00pm

Daily except Sunday.

No. 24. No. 6.

Ar. Beaumont	8 05am	5 00pm
" Wingate	7 49am	4 25pm
" New Augusta	7 42am	4 00pm
" Mahmed	7 34am	3 40pm
" Ragland	7 18am	3 03pm
" McCallum	7 09am	2 45pm
Ar. Hattiesburg	6 48am	2 00pm

Daily except Sunday.

No. 5. No. 25.

Ar. Beaumont	8 05am	5 00pm
" Wingate	7 49am	4 25pm
" New Augusta	7 42am	4 00pm
" Mahmed	7 34am	3 40pm
" Ragland	7 18am	3 03pm
" McCallum	7 09am	2 45pm
Ar. Hattiesburg	6 48am	2 00pm

Daily except Sunday.

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No. 5. No. 25

Meetings of Associations for 1904.

Calhoun, Elam, 3 miles east Coffeyville, I. C. railroad, September 21. Bogue Chitto, Enon, 16 miles east Summit, I. C. railroad, September 22. Union, New Providence, 20 miles west Brookhaven, I. C. railroad, September 22. Red Creek, Cypress, 12 miles east Brooklyn, G. & S. I. railroad, September 24. Franklin County, Beulah (Polkville), September 27. Yazoo, Carrollton, Southern Railroad, September 27. Zion, Spring Hill, 6 miles east Slate Springs, September 28. Lawrence County, Antioch, 10 miles southwest Monticello, September 30. Carey, Gloster, Y. & M. V. railroad, September 30. **OCTOBER.** Chester, Clear Springs, 10 miles northwest Ackerman, Aberdeen Branch I. C. railroad, October 1. Ebenezer, Big Creek church, Jones county, 9 miles nw from Ellisville, Saturday, October 1. Liberty, Elam, Clark county, October 1. Deer Creek, Hollandale, Y. & M. V. railroad, October 4. Hobolochitto, Union, 8 miles from Carrico, October 5. Yalobusha, Grenada, I. C. railroad, October 6. Lauderdale County, Causeyville, October 7. Mississippi, Mt. Zion, 20 miles west Summit, I. C. railroad, October 7. Louisville, Murphy Creek, 7 miles east Louisville, October 8. Sipsey, New Prospect, 7 miles east Aberdeen, K. C., M. & B., and I. C. railroads, October 8. Magee's Creek, Spring Creek, 4 miles east Kentwood, La., I. C. railroad, October 8. Pearl Leaf, New Hope, October 8. Pearl Valley, High Hill, Neshoba county, October 8. Central, Bethesda, 6 miles northwest

If your lamp chimneys break, say MACBETH to your grocer—loud!

He knows.

You need to know how to manage your lamps to have comfort with them at small cost. Better read my Index; I send it free.

MACBETH, Pittsburgh.

teaches, briefly, by comparison, the work done done in given fields by other denominations. A broad outlook is thus afforded. No other source of mission information is so comprehensive, up to date, and near at hand. The studies appear in "Service."

THE PLAN.

Let the last meeting of each month be a Conquest Missionary Meeting. Bring into it the material given in *Service*, (formerly The Baptist Union). Full outlines, with a suggested program for the meeting are given each month.

Plan the opening service. Have prayers short, definite; ask for something appropriate mission songs; Scripture reading to show missions no accident, but the vital part of Christianity. The life, teachings, and commands of Christ are missionary.

One distinct line of Christian Culture is missionary information and inspiration.

Knowledge of facts and conditions is necessary for interest and enthusiasm in missions. The B. Y. P. U. supplies the necessary information.

Missionary information in the young results in a deepened sense of missionary obligation in the adult. A man is rarely enthusiastic over that of which he was ignorant when he was a boy.

THE CONQUEST MISSIONARY COURSE.

What is it? One of the study courses of the B. Y. P. U. It deals with mission work of our denomination at home and abroad.

The aim of the Conquest Missionary Course is to beget an intelligent interest in missions and to prepare our young people for their part in winning this world to Christ.

CONQUEST MISSIONARY TOPICS FOR 1904-'05.

Oct. Progress of evangelization in Mexico.

Nov. Present day outlook in

B. Y. P. U.

COLUMBUS, November, 16, 17.

The Sixth Annual Convention of Mississippi B. Y. P. U.

You are invited; bring a friend. Have you read the first copy of "Service"?

That which most completely justifies the existence of a B. Y. P. U. is its work of Christian Culture. It is not a prayer meeting, pure and simple.

Knowledge of facts and conditions is necessary for interest and enthusiasm in missions. The B. Y. P. U. supplies the necessary information.

Missionary information in the young results in a deepened sense of missionary obligation in the adult. A man is rarely enthusiastic over that of which he was ignorant when he was a boy.

That's what a B. Y. P. U. is for. Suppose each of these could be led through the Study of Dr. Judson's Course in "Great Christian Truths," (which is essentially Baptist Doctrines), and through the Conquest Missionary Course, as outlined above!

It has been estimated that if each child in the Protestant churches of the United States alone, could be trained to give one cent a month to missions, in five years we could educate, send, and support missionaries enough to evangelize the world in this generation.

PANOL

is easily without a rival or a peer. Pleasant to take as lemonade, harmless always, cures when all else fails.

50c. Six for \$2.50.

Sold by Druggists and dealers in medicines.

Royaline Medicine Co., Ltd., New Orleans, La.

ANNOUNCEMENTS.

We are authorized to announce

Hon. John Sharp Williams

as a candidate for Representative in the 59th Congress from the Eighth District of Mississippi, subject to the action of the Democratic party.

Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

Henrietta Gates.

On September 12 our dearly beloved sister, Henrietta Gates, after several months of suffering, at the age of about 60 years, quietly passed away at her home, Edna. She leaves five children and an aged husband, with many friends, to mourn her loss. She had been a consecrated, sweet-spirited Christian for many years. May the rich blessings of God rest upon the bereaved.

J. J. JUSTICE.

Colon Pope.

The subject of this sketch was born June 7, 1884, and passed from earth August 28, 1904, having lived 20 years, 2 months and 20 days. He was taken in the very earliest days of manhood to spend eternity with his God, in whom he trusted, having professed faith in Him a year or two before his death.

Colon is the fourth one of the family of Bro. J. S. Pope to fall by the merciless ills of typhoid fever.

May the Lord bless and console remaining friends and loved ones.

T. D. C.

Mrs. E. B. White.

Whereas, It has pleased the Lord to remove from this life our sister, Mrs. E. B. White; therefore, be it

Resolved, By Shiloh Baptist Church, 1st. That in the death of Sister White our church has lost a valued member and a bright and active worker for the Lord.

2nd. That while we greatly deplore the loss of our sister, we humbly submit to the will of Him who in infinite wisdom doeth all things well.

3rd. That we extend our deepest sympathy to her bereaved husband and children, and commend them to Him who alone can comfort.

4th. That a copy of these resolutions be sent the bereaved family, a copy be furnished THE BAPTIST for publication, and a copy be spread upon the minutes of this church.

A. C. FURR, Church Clerk.

"And the Cat Came Back."

That is the story of tetter cured by other medicines; not so when Tetterine does the work. B. H. Tatner, McDonald Mills, Ga., writes: "Tetterine is the only remedy I ever sold that would cure tetter so it would not return. Sold six dozen boxes in a year and guaranteed every box. I have never had to return the money for a single box. I sold a box to a man who had had tetter for 52 years; 2 boxes cured him sound and well."

50cts. a box at druggists or from J. T. Shuptrine, Mrs. Savannah, Ga.

How to Cure Catarrh

A Practical Common-Sense Treatment That Can be Cured by the Patient at Home.

Dr. Blosser's Catarrh Cure is the best remedy known to medical science for the permanent cure of catarrh, bronchitis, asthma, and catarrhal deafness. It cures 95 out of every 100 cases when used by the patient at home. It is so simple and pleasant that even a child can use it.

A box containing enough of the remedy to last one month, will be mailed, postage paid, to any address for \$1.00.

If you do not care to order a large box of the remedy before testing it, a free sample will be mailed upon request. Address Dr. Blosser Company, 123 Walton St., Atlanta, Ga.

E. A. Scott.

Little E. A., the baby boy of Brother E. A. and Sister Lula Scott, was born November 8th, and died July 3rd, 1904. He was a bright, sweet child—a joy in the home. It was sad indeed to stand by and see his little life go out and observe the great grief of fond parents and brothers and sisters.

Her religion was of a retired nature. "Planted by rivers of water" and fed by a secret spring, "its leaf never withered and it brought forth its fruits in its season." Her faith was such as purified the heart and manifested itself in love. Her hope was an "anchor of the soul, sure and steadfast, entering into that within the veil."

Her rapid advancement in all the Christian graces was manifest to every one except herself; for she often expressed the deep sense she entertained of her imperfections, while others beheld nothing in her but what was "pure, lovely and of good report."

She was chaste; a lover of her husband, a lover of her children, and one who guided her house with discretion.

She delighted "to do good to all men, especially to such as are of the household of faith."

W. G. S.

Crystal Springs, Miss.

Dr. F. E. Schilling.

The Daily Picayune of the 14th inst. gave full notice of the death of Dr. D. F. Schilling. The doctor was an honored member of the Collins Baptist church, of which I have the honor of being pastor.

We all mourn his loss. He was a valuable citizen, a beloved physician and a devout Christian. His sojourn at Collins made him many friends, and his departure saddens all our hearts; but we mourn not as those without hope for we shall see him again.

We commend the sorrowing ones to our great high Priest, who can be touched with the feeling of our infirmities, and entreat them to cast all their care on Him.

We feel that the church has sustained a great loss in her death, but in our sadness we submit, knowing that our Father doeth all things well.

We commend the sorrowing ones to our great high Priest, who can be touched with the feeling of our infirmities, and entreat them to cast all their care on Him.

Both are strong Christians.

May the blessing of God abide with them.

W. R. COOPER.

Mrs. Susan Amanda Brent.

Mrs. Susan Amanda Brent, wife of Bro. J. M. Brent, after a few weeks of suffering, peacefully and quietly passed away.

Sister Brent was born March 30, 1860; was married to James M. Brent September 20, 1881. The next year she was baptized into the fellowship of Pleasant Hill Baptist Church, and has ever since led a consecrated Christian life. At the time of her death (July 2, 1904), she was a member of Shady Grove Church.

She was a pattern of diligence, as well in her attention to domestic engagements as in the constancy with which she applied herself to the means of grace in the home and in the church.

As a wife, a mother and a member of the church, she was so faithful that it is impossible to say which character she adorned most.

Her religion was of a retired nature. "Planted by rivers of water" and fed by a secret spring, "its leaf never withered and it brought forth its fruits in its season." Her faith was such as purified the heart and manifested itself in love. Her hope was an "anchor of the soul, sure and steadfast, entering into that within the veil."

4th. That a copy of these resolutions be given to Sister Arledge, a copy recorded in the Sunday School register, and a copy sent to THE BAPTIST for publication.

Done by order of the Sunday School, September 4th, 1904.

A. E. Arledge.

Resolutions of respect adopted by the Pleasant Hill Sunday School:

Whereas, Our Heavenly Father has seen fit to call from our midst our dearly beloved Superintendent, A. E. Arledge; and

Whereas, Our Sunday school has been deprived of the one who has been its leader during all of its existence, and has sustained in his death a sad and bitter loss; th before it.

Resolved, 1st. That we submissively bow to the will of Him who doeth all things well.

2nd. That we will love and cherish the memory of our dear Superintendent, and ever strive to carry on the work he loved so well.

3rd. That we tender our prayers and sympathy to the bereaved family, believing that God will comfort them in their hour of sorrow, and knowing that they weep not as those who have no hope."

4th. That a copy of these resolutions be given to Sister Arledge, a copy recorded in the Sunday School register, and a copy sent to THE BAPTIST for publication.

Done by order of the Sunday School, September 4th, 1904.

J. B. COURSEY,
C. H. COLMER,
R. T. PRICE;
Committee.

Married.

Stubblefield-Gulledge.

At the residence of the bride's parents near Deasonville, Yazoo county, on Sunday morning the 18th inst., Dr. D. F. Stubblefield and Miss Daisy Gulledge were united in marriage by the writer, in the presence of the family and a few select friends. The contracting parties were prominent young people of that community. We say God bless them.

B. F. MILLER.

Halsell-Young.

Mr. W. D. Halsell and Mrs. E. L. Young were happily married at the home of the bride, Itta Bena, Miss., on September 17th, 1904.

Both are strong Christians.

May the blessing of God abide with them.

W. R. COOPER.

SHOWING COON SKINS.

An old Arkansas hunter, who was in the habit of taking his dogs and gun out for a solitary coon hunt almost every evening, weather permitting, also took himself to the cross road store each evening, following his hunt, and there he would relate the latest miraculous stories of the still more miraculous numbers of coons he had annihilated the night before. These honest men, with their good nature, positively submitted to these wild tales from day to day, until the number grew to be so great that they would not believe it all before they had them written down in one place. They would ask me to believe it, but when I would not, they would say, "Come, let us show you the coon skins." The talk of killing coons is all well and good. There are coons in the woods, and powder and shot can kill them, but if you want us to believe it, we must see it.

After the hunt, the hunter, you have got to show us those coon skins," he said. "I have a neighbor, he talk of killing coons is all well and good. There are coons in the woods, and powder and shot can kill them, but if you want us to believe it, we must see it.

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WOMAN'S WORK.

There's Health
IN
Lemon JuiceMRS. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Program—October, 1904.

Programs are suggestive. The introduction of other features, selection of additional hymns, subjects of prayer, etc., are left with the society.

Mozley's
Lemon Elixir.

Made of Lemons.

Subject: Medical and Educational Work in Foreign Lands.

"God goes before us every step of the way."

1. Scripture: Matt. 10:1-8. Luke 18:35-43. Luke 10:25-37.

2. Praise: For the unspeakable gift of God's love; for our share in his work.

Petition: For better conception of what God would have done and for full surrender to His leadership.

3. Leaflet: "Medical Work in Foreign Lands."

4. For Leader: A sample of a Chinese prescription: 10 Spanish flies, 10 scorpions, 3 centipedes, 10 silk worms, to be pound and taken at once. An example of the influence of medical missions: The wife of a wealthy man in Swatow, China, became very sick. The missionary treated her. The man, in gratitude said: "I should like other women to be treated as my wife has been," and gave \$2,000 to start a woman's hospital.

Perhaps I can tell you a little about our work in the city of Para. The church here was organized a little more than three years ago. At this time there was no pastor living here. We came about a year and a half ago, and found the members cold and few in number. We now have over seventy members. The field is hard, the opposition is very strong but the sweet passage comes to us, "We shall reap if we faint not." We are ever strengthened by the sweet promises. The Lord has blessed the work here very abundantly.

We have had very good health. I rejoice with you that the Lord has so abundantly blessed the labors of all the workers and I pray that the cause at home may be greatly blessed and many souls be led to the Savior. Your continual prayers and interest in us are helpful.

The Lord bless you in your work is my prayer. Pray for our work here in this dark land. Thanking you again for your kind favor, I am,

9. Aim to Increase Membership: Plan for it, work for it, always keep at it.

10. As Closing Prayer: Repeat in concert Psalms 67.

CAIXA, PARA, BRAZIL, Aug. '04.
My DEAR MISS ARMSTRONG.

Your very kind favor of May 13th, received and was read with great pleasure. It afforded me much pleasure to receive your letter so full of cheer and consolation. I, by reading it, As our associational year has

just closed. I will write a few words for our page with reference to the W. M. S. in our country churches.

Holly Springs Society contributed about 45 or 50 dollars in various ways. About \$7.00 to Home Missions. A box valued at \$6.50 for a family whose house and contents were consumed by fire. A few dollars for a widow lady. The remainder for Home uses.

As Caney has not reported to me, I cannot say what she has done, though I am sure her work reaches \$25.00. Our work at Oloh is moving along nicely.

About five months ago we borrowed \$31.00. We now have

that all paid up, and have kept up our regular work. \$9.25 for Home Missions, \$3.50 for Foreign Missions, and you would

just have to visit our church to know the rest.

We are now trying to complete our church Library—Who

will send us a book to Columbia, Miss? This will help us very much.

My dear sister, to me it is a

beautiful sight to look into the

face of one who steps out of

such deep sin and finds salvation in a living Savior. I pray

for a more burning desire to see

souls saved. Here is necessary

long work, patience and faith.

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We have had very good health.

I rejoice with you that the Lord

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pray that the cause at home

may be greatly blessed and many

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continual prayers and interest

in us are helpful.

The address of welcome was written in poetry and was composed and read by Mrs. Glenn.

The response to this address was made by Mrs. Ellis.

Yours for the work,

(MRS.) J. E. HAMILTON.

There's Health
IN
Lemon Juice

Various experiments by eminent scientists have proven the great value of lemons in destroying the germs of typhoid and other fevers. Germs of diseases are deposited in the system by the failure of the bowels to act regularly. MOZLEY'S LEMON ELIXIR is an ideal laxative, made from the juice of pure lemons, and has no equal for cleansing the system of all impurities. It acts promptly on the bowels, liver and kidneys, and does not gripe or cause any unpleasantness. 50 cents per bottle at all drug stores.

Mozley's
Lemon Elixir.

Made of Lemons.

was encouraged and uplifted. May our heavenly Father continue to bless all your many efforts for the cause of our Lord and Master! How many times my heart is saddened as I constantly see so much sin here.

My dear sister, to me it is a

beautiful sight to look into the

face of one who steps out of

such deep sin and finds salvation in a living Savior. I pray

for a more burning desire to see

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The response to this address was made by Mrs. Ellis.

Yours for the work,

(MRS.) J. E. HAMILTON.

DEAR MRS. JOHNSON:

As our associational year has

months, as follows:

Foreign Missions including Christmas offerings \$125.50.

Home Missions \$20.75.

State Missions \$69.28.

Orphanage \$72.50.

Sustentation \$2.00.

Home Use \$63.50.

Church Buildings \$4.50.

Ministerial Education \$2.00.

Box contributions \$252.00.

Total \$612.03.

Number of letters written 65.

Number of postal cards written 68.

Words of greeting and re-

ports from the societies of the

Association were next read.

Paper, Woman's debt to

Christ' was read by Miss Mary

Mayo.

Song, "There shall be showers

of Blessings."

A vote of thanks was given

Miss Mary Mayo for her excel-

lent paper and also to the Meth-

odist for the use of their church

building.

The meeting closed with song,

"Blessed Assurance" and prayer

by Mrs. James Carpenter.

(MRS.) T. B. CARROLL Sec.

1904.

THE HOME.

(Chiefly for Bright Boys.)

Over and Above.

Mr. Andrew Carnegie, the millionaire philanthropist, has lately been giving excellent advice to young men on how to attain success in life.

"There are several classes of young men," he says. "There are those who do not do all their duty, there are those who profess to do their duty, and there is a third class, far better than the other two, that do their duty and a little more.

"There are many great pianists, but Paderevski is at the head, because he does a little more than others. There are hundreds of race horses, but it is those who go a few seconds faster than the others that acquire renown. So it is in the sailing of yachts. So it is with the young and old men who do a little more than their duty.

"No one can cheat a young man out of success in life. You young lads have begun well, keep on, don't bother about the future. Do your duty and a little more, and the future will take care of itself."

Horace starred andigh looked puzzled. Frank and Freddy at once demanded tell us about it, uncle," as usual.

"Well," said Captain Tom, "it's one thing to fight when admiring eyes are on you; when the drums are beating, flags are flying, and the roar of battle excites you. It's quite another thing to fight, alone and quietly, yourself and your temptations.

But Corporal Vanity, Captain Laziness, General Meanness and all other northern and north-estern points.

At Hattiesburg—Close connections made with Illinois Central trains, Yazoo & Mississippi Valley trains and Alabama & Vicksburg trains, for Memphis, St. Louis, Chicago and Cincinnati, and all other northern and north-estern points.

At Gulfport—Close connections made with New Orleans & Northeastern trains, Mississippi Central (P. & L. R.) trains, and Mobile, Jackson & Kansas City trains.

At Gulfport—Close connections made with Louisville & Nashville trains.

Parlor Cars between Jackson and Gulfport on trains 3 and 4.

For further information apply or write

S. D. BOYSLSTON,

Gen'l Pass. Ag't. Gulfport, Miss.

she thanked God in her heart for the grace that had helped her to be unfailingly courteous to her boy.—Christian Work.

Cancer of the Breast.

So many people are dying of this terrible disease. The disease is increasing with wonderful rapidity. Mrs. B. F. Sonthard, of Buffalo, Mo., has recently recovered from a most advanced stage of this disease by the Oil treatment of Dr. Bye, of Kansas City, Mo. Mrs. Fanny F. Billings, of West Bridgewater, Mass., was cured by home treatment. Persons afflicted should write Dr. Bye for 112-page, illustrated book on the treatment of cancer in its various forms. Address Dr. Bye, Kansas City, Mo.

Gulf & Ship Island R. R. Co.

Through Gulfport
Memphis-Sleeper.Lv. Gulfport..... 6:50 p. m.
Ar. Memphis..... 7:40 a. m.
Lv. Memphis..... 11:00 p. m.
Ar. Gulfport..... 10:00 a. m.

Two trains daily each way between Jackson and Gulfport, Miss.

Three trains daily each way between Hattiesburg and Gulfport.

No. 1. Lv. Jackson..... 5:25 a. m.
Ar. Gulfport..... 11:00 a. m.No. 2. Lv. Gulfport..... 6:50 p. m.
Ar. Jackson..... 12:35 a. m.No. 3. Lv. Jackson..... 3:35 p. m.
Ar. Gulfport..... 10:00 p. m.No. 4. Lv. Gulfport..... 7:20 a. m.
Ar. Jackson..... 3:05 p. m.No. 5. Lv. Hattiesburg..... 7:00 a. m.
Ar.

WE WANT YOUR MONEY

BUT

not until you can say "Here is the dollar. You deserve it," not until we HAVE EARNED IT, not until you are WILLING to send it to us, not until you want to send it to us, not until you are SATISFIED to pay it, not until we HAVE PROVEN TO YOU that we have what we claim, not until VITAE-ORE HAS DONE FOR YOU WHAT YOU WANT IT TO DO FOR YOU. Until then, you pay us NOTHING! After that you will be willing to pay, Glad to PAY, as hundreds of the readers of this paper, yes even thousands, have been willing and glad to pay. YOU ARE TO BE THE JUDGE. We leave it to you entirely for you to decide. If you can say that we, and Vitae-Ore, have earned your money, we want your money, as we say at the top, but NOT OTHERWISE. How can you refuse to give this most remarkable of all remarkable remedies—a natural, curing and healing mineral ore—a trial on the terms of such a LIBERAL OFFER? If you need medicinal treatment of any kind, if you are sick and ailing, if anyone in your family is ailing, poorly, worn out, sickly, it is actually a sin and a shame if you do not send for Vitae-Ore upon the terms of this thirty-day trial offer. Read the offer! Read it again and again! Send for the medicine! Do it to-day! Each day lost makes a case older, obstinate, harder, hurts you more, pains you more. We take all the risk; you have nothing to lose.

WE WILL SEND TO ALL

Subscribers or readers of THE BAPTIST a full-sized \$1 package of VITAE-ORE by mail, POSTPAID, sufficient for one month's treatment, to be paid for within one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and doses of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. If not, no money is wanted! WE TAKE ALL THE RISK; YOU HAVE NOTHING TO LOSE. If it does not benefit you, you pay us nothing. We give you thirty days' time to try the medicine, thirty days to see results, before you need to pay us one cent, and you do not pay the one cent unless you do see the results. You ARE TO BE THE JUDGE. We know Vitae-Ore and are willing to take the risk.

Vitae-Ore is a natural, hard, adamantine, rock-like substance—mineral—Ore—mined from the ground like gold and silver in the neighborhood of a once powerful, but now extinct, mineral spring. It requires twenty years for oxidization by exposure to the air, when it slacks down like lime, and is then of medicinal value. It contains free iron, free sulphur, and free magnesium, three properties which are most essential for the retention of health in the human system, and one package—one ounce—of the ORE, when mixed with a quart of water, will equal in medicinal strength and curative value 800 gallons of the most powerful mineral water drunk fresh from the springs. It is a geological discovery, in which there is nothing added or taken from. It is the marvel of the century for curing diseases as thousands testify, and as no one, answering this, writing for a package, will deny after using. Vitae-Ore has cured more chronic, obstinate, pronounced incurable cases than any other known medicine, and will reach such cases with a more rapid and powerful curative action than any medicine, combination of medicines, or doctors' prescriptions which it is possible to procure.

Vitae-Ore will do the same for you as it has for hundreds of readers of THE MISSISSIPPI BAPTIST, if you will give it a trial. Send for a \$1 package at our risk. You have nothing to lose but the stamp to answer this announcement. We want no man's money whom Vitae-Ore can not benefit. You are to be the judge! Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try Vitae-Ore on this liberal offer? One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just as we agree. Write today for a package at our risk and expense, giving age and ailments, and mention THE MISSISSIPPI BAPTIST, so we may know that you are entitled to this liberal offer.

A Message for Every Woman.

When I sent for a trial package of Vitae-Ore I was suffering almost death. One doctor told me it was old age approaching, although I am only thirty-nine years old; another said it was caused by a fall which I experienced some time ago, and still another pronounced it female weakness. I suffered terribly for months with pains in my bowels and limbs, and menstruation was very profuse and irregular. At one period I

days my pain and misery were all gone. Now, after only three weeks' use of the medicine I feel as well as I ever did in my life. I have had no trouble whatever this month. I can pick cotton and ride about on the roads, feeling better every day. I wish I could tell every suffering woman what Vitae-Ore has done for me. I thank the Lord every day that I can live and feel well, so that I can tell others what they can do to cure their sufferings.

MRS. LAURA N. WALKER,
P. O. Box 21. Arlington, Okla.



could not sleep for three nights in succession, and had to sit up in bed on account of the terrible pain. I do not see now how I endured the misery. I began to take Vitae-Ore one morning, and at night, after taking but three doses, I rested much more than usual and slept some. When I had taken it for three

A CERTAIN AND NEVER FAILING CURE FOR

Rheumatism, Bright's Disease and Drapsey, La Grippe, Blood Poisoning, Sores and Ulcers, Malarial Fever, Nervous Prostration and Anemia, Liver, Kidney and Bladder Troubles, Catarrh of any part, Female Complaints, Stomach and Bowel Disorders, General Debility.

A SERMON FOR DOUBTERS

Preached by the Rev. John F. Balis of Douglasville, Ga., from His Own Personal Experience With this Remarkable Mineral Discovery.

You Who Need, Read and Heed.

For several years past I have been suffering with a complication of diseases—Catarrh, Kidney Trouble, Indigestion, and sometimes acute Constipation, Lumbago and Nervous Prostration. I had pains in my back for thirteen months; my nervous system was shattered; I could not sleep well at night; what I ate did not agree with me; was all run down, so much so that my good brethren of the North Georgia Conference said that I must rest and placed me on the superannuated list. It was then that I learned of Vitae-Ore. After using this mineral

remedy for three months I can sleep like a child; my food is properly digested; my nervous system very much improved; my back has not hurt me for two months past; Catarrh is nearly gone; Constipation a thing of the past, and my general health is better than in many years. I had tried physicians and numerous remedies, but found only temporary relief after months of trial. Under a good God I attribute my present portion of health to Vitae-Ore, and I speak its praise because it is the bridge which is carrying me safely over to the land of complete health. To all who are afflicted I say, take Vitae-Ore, regain your lost health and go on your way rejoicing along life's journey.

REV. JOHN F. BALIS,
Douglasville, Ga.
(Of the North Georgia Annual Conference.)

Not a Penny Unless Benefited!

This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health or who suffers pains, ills or diseases which have defied the medical world and grown worse with age.

We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have, by sending to us for a package. ADDRESS,

THEO. NOEL CO.

N. Y. Department,
Vitae-Ore Building,

Chicago.